

The Concept of God In Saiva Tantra

The Concept of God In Saiva Tantra

With a Foreword by

Padma Bhushan, Acharya

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DISTRIBUTOR :
**BHARATIYA
BOOK CORPORATION**
1-U.B. Jawahar Nagar,
Bungalow Road, DELHI-7

JÑĀNANIDHI PRAKASHAN

Chhata Chowk

Kishore Narain Road

Muzaffarpur

1984

Published by

Srimati Kumud Kumari Upadhyaya
Jñānaniddhi Prakashan
Chhata Chowk,
Kishorne Narain Road,
Muzaffarpur (Bihar)

© Author

First Edition 1984

Price—Rs. 50/- (Rupees fifty only)

Printed at

Jivan Shiksha Mudranalaya (P.) Ltd.
Goleghar, Varanasi-221001

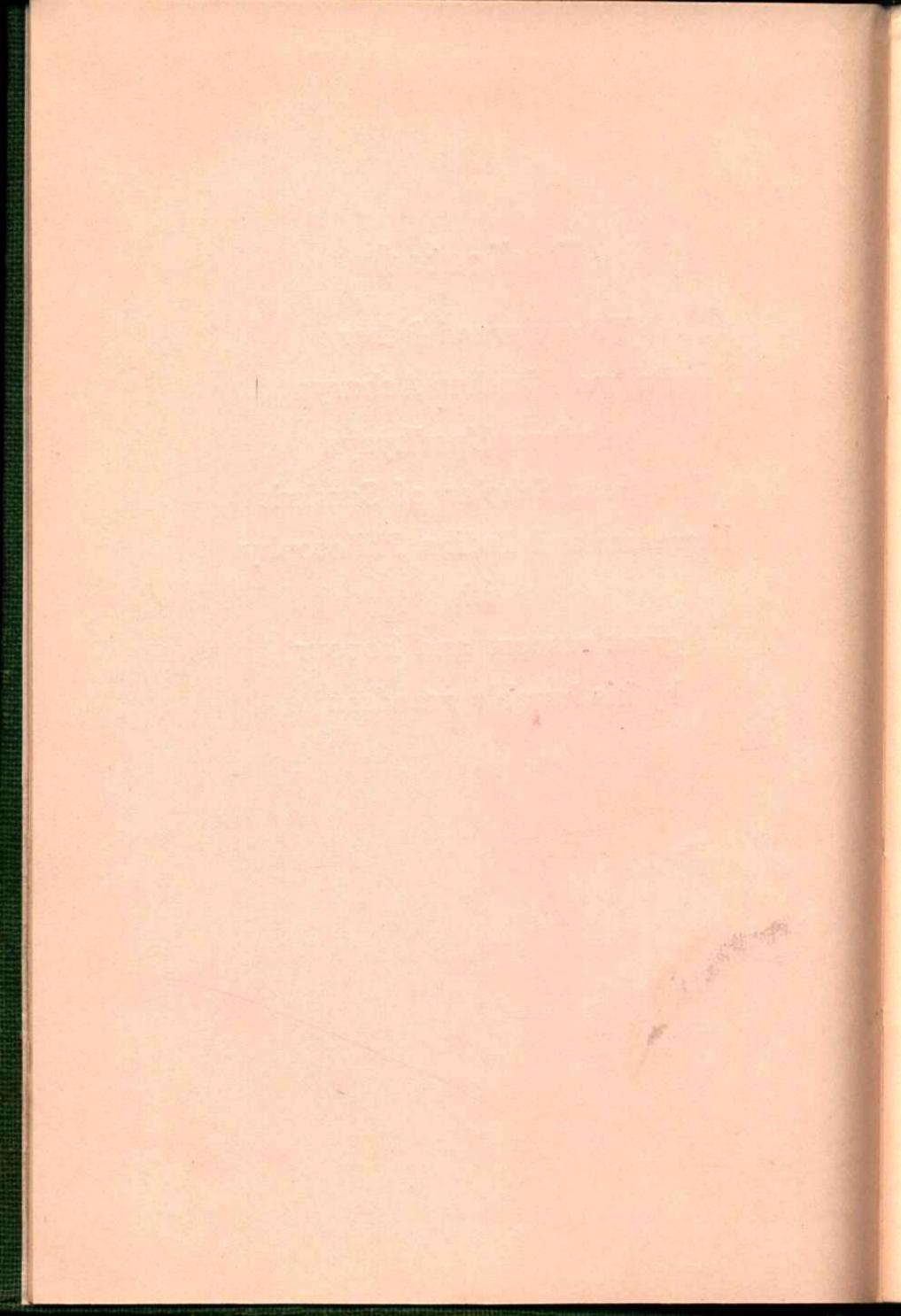
Dedicated

To my grand father
Padma Bhushan Acharya
Baladeva Upadhyaya

The great Scholar of Sanskrit
literature and Indian Philosophy

with
great respect and honour
by his humble grandson

Ramesh



FOREWORD

Ramesh Kumar Upadhyaya's THE CONCEPT OF GOD IN SAIVA TANTRA is an explicit treatise on a particular aspect of the Tantrik philosophy expounded in the Śaiva Tantra.

Like the six orthodox systems of Indian philosophy, viz., **Yoga**, **Nyaya**, **Vaiśeṣika**, **Sāṃkhya**, **Mīmāṃsā** and **Vedānta**, the **Tantras** have also philosophies of their own, which, however, may generally be looked upon largely as modifications of the **Sāṃkhya** and **Vedānta** systems. They occupy **the fourth position** in the order of Hindu Scriptures, the preceding **three** being **śruti**, **smṛti** and **Purāṇas**. These sacred scriptures, it is said, were revealed in the form of dialogue between Lord Śiva and his sweet consort, Pārvatī. There are two main classes of the Tantras, viz., **Āgama** and **Nigama**. While in the **Āgama**, Pārvatī is the enquirer and Lord Śiva is the answerer; in the **Nigama** it is just the reverse.

As to the authorship of the Tantras, it is attributed to the Lord Śiva himself though some critics are of view that **Dattātreya**, an incarnation of the divine trinity of the Hindus, viz., **Brahmā**, **Viṣṇu** and **Śiva**, is the real author of the Tantras. They are part and parcel of the **Vedas** and, as such, have been accorded equal rank with them. It is said, **Vedas emanated from the four mouths of Lord Śiva** while the **Tantras from His fifth mouth**. Their designation of **Āgama** in its own signifies the **Vedas**. So the

three terms, i. e., Vedas, Tantras and Āgama, are interchangeable and vouchsafe their internal unity. It is only in respect of the observance of rituals and comparatively unimportant details that there existed divergence in the different religious sects. Otherwise, Vedas and Tantras are interconnected and indivisible in their essential character.

As to the antiquity of the Tantras, they are older than the two Hindu epics, the Rāmāyaṇa and the Mahābhārata. In the Rāmāyaṇa of Vālmīki (1/22/15-18) we find the episode that Viśwamitra taught the two secret and mystic sciences called 'bala' and 'atibala' to Rāma and Lakṣmaṇa. The process of attainment of these two esoteric sciences have been dealt with in the Tantra. Similarly, Tantrik terminology and ritualism have been expressly mentioned in the Mahābhārata of Vyāsadeva. All this proves the antiquity of the Tantras dating before the two epics. Their period may be 6th or 7th century A. D.

Unlike other holy scriptures. Tantras are verbally communicated by the Guru to the disciple initiated in his cult, and the disciple maintains the secrecy of the Tantras he learns from his Guru. Under no circumstances this secrecy has to be disclosed.

Tantras are a practical śāstra and they recognize no distinction of caste, creed, colour or sex. Even Sudras and women could practise them. Rather women have been shown great reverence. They are symbolized by Mother Jagadambā, who is the creator, preserver and destroyer of the universe. Women of all classes are direct incarnation of this Holy Mother. As such any sort of

disgrace to the womenfolk is disgrace of the Holy Mother. Herself, who inflicts indigation upon the ill-doer. On the other hand, the act of showing reverence to women verily tantamounts to offering adoration and oblation to the Holy Mother. Thus women have been accorded unparalleled exalted position in the Tantras. The **Śaiva Tantra** which is synonymous with the **Śaiva Āgama** has postulated three basic concepts, viz., Paśupati (Śiva), individual self (Paśu) and fetter (Paśa). It is arranged into four sections, the subject matter of which are : (1) direct experience of external objects (bhoga), (2) emancipation (Mokṣa), (3) initiation (dīksā), and (4) performance of religious rites and ceremonies (Caryā).

According to the **Śaiva Tantra** the supreme self is the ultimate cause of this entire universe. He is omniscient and omnipresent. He is called the primordial being and the Lord of all. Undoubtedly His divine power is comprehensible by mind, but it is characterized by the absence of any visible manifestation. It paves the way of the renunciation of worldly things.

The supreme Lord Śiva is the efficient cause of the Universe. He is endowed with varied and diversified powers. He assumes manifold forms for the dispensation of His divine favour to conscious and unconscious beings. His providential mercy is directed towards the individual self. His infinite love and boundless benignity find expression in the even dispensation of everlasting bliss and emancipation. This emancipation is nothing but the attainment of identity between the individual self (Jiva) and the supreme Lord (Śiva).

The concept of God as propounded in the Vedic hymns has been endorsed in toto in the Śaiva Tantra. We find the Vedic hymns loudly proclaiming the existence of God. They have also glorified the majesty of the Supreme. The only difference between the Veda and the Śaiva Tantra is that the method of worship has been elaborated in the Vedas while the Śaiva Tantra deals with the different ways and forms of worship in an explicit and comprehensive manner.

Sri Upādhyāya has presented the important topic in a lucid and elegant style for which he deserves heartiest congratulations.

Navarātra Dvitiyā, 2041 V. S.

26-9-84

Varanasi

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P R E F A C E

Tantra being a generic term for a class of religious and magical works is designated as the **mantraśāstra**. It is affiliated to the **Āgama Sāstra** and is, as such, of divine authorship. The Tāntrikas hold that the Tantra is the breath of the Supreme Being like the Veda. So it is eternal and immutable knowledge. The Tantra does not essentially differ from that of the Vedas. It strongly maintains the omniscience and omnipotence of God. **The complete immersion of duality in unity** is the **main lesson of the Tantra**. The adorer becomes the adored himself. His body is the temple and his soul the idol in it. He is the high priest not of God but of his own everwakefulself.

In the Tāntrika sense of the word, emancipation is the unfoldment of powers brought about by the self-realisation. To a real Tāntrika birth and death are phenomena of his own Creation. His sole article of faith is that death has significance only for those who are subject to mortality and not for those who have risen superior to its idea by their living belief in the deathlessness of the soul. A Tāntrika marches gradually on the

spiritual path and comes to feel his close kinship with nature. To him both the animate and the inanimate are glowing with divinity. The divinely glorious presence puts an end to all his animal tendencies and inspires him to fulfil his noble mission. His self-concentredness cheers him up and infuses him with the fresh energy that facilitates and quickens the dawn of his natural glory without any detriment to the enjoyment of the sweet pleasures availng him in the world. To him the world is not an illusion, not a Māyā of the Vedantists and therefore, he tries to make himself and his surroundings happy to the best of his ability.

The main theme with which the Tantrās are concerned is the power of Mantras. The Tantrists maintain that Mantras are certain scientifically arranged formulas which, if practised according to the Tāntrika precepts, bring about certain results conducive to the fulfilment of utterer's wishes. Each and every Mātrkā is a living energy in itself and should in no way be mistaken for a mere Varpa or letter. The Mantras are nothing but the harmoniously living forces strong enough no doubt to accomplish even the most difficult undertakings of the votaries of the Tantras. The arrangement of letters in a Scientific procedure goes a great way to help the worshipper, provided no omissions of any sort

of the part or parts in the Tāntrika ceremony are made to fathom out the hidden secrets of nature.

The great merit of the Tantra lies in its comprehensive and all-embracing nature. The portals of Tantra are invitingly open to all irrespective of caste and creed. The repulsive and revolting creed of untouchability is unknown here. Both the high and the low can enjoy the sweet cup of nectar which Tantra holds. No hard and fast rules, nor any strict observance like those of Vaidikas, are to be followed by the devotees of Tantra. This is why the Tantras are popular and have a large following.

But there are many difficulties in the adoption of Tantrik method. Good and evil run side by side. The rosy path of the Tantra is beset with thorns, here and there. It is, therefore, the foremost duty of the Sādhaka to avoid the thorns and to adhere to the rosy path. It is only the potency of mantras that brings about the desired result of the devotee.



ACKNOWLEDGEMENTS

The writer owes his deep sense of gratitude to Dr. J. Mishra, Vice-chancellor of the Kameshvar Singh Darbhanga Sanskrit University, Darbhanga for advising to undertake this work and also for his inspiring guidance in completing this Study, He has been a constant Source of encouragement.

The author acknowledges with grateful thanks the erudite scholarship deep insight and keen interest with which Dr. H. P. Dvivedi Professor and Head of the University Dept. of Sanskrit, Bihar University has been constantly guiding him in writing this Philosophical essay.

It is with great pleasure that the writer acknowledges his indebtedness to his revered Teachers Prof. M. Pathak and Dr. B. N. Jha, Reader in the Univ. Deptt of Sanskrit Bihar University. His obligations to them are indeed, more than what can adequately be acknowledged.

Grateful thanks are also due to Dr. S.S. Prasad, Reader in the Univ. Dept. of Sanskrit, Bihar University who has been equally kind to extend help in writing this treatise.

The author would like to express his gratitude to Dr. Satish Chandra Jha, Reader in the Univ. Dept. of Sanskrit, L. N. Mithila University Darbhanga without whose day-to-day encouragement and inspiration of this venture would not have been accomplished.

The author will be failing in his duty, if he does not extend his grateful thanks to Dr. N. K. Sharma and Dr. (Mrs) Prabha Kiran, both senior teachers in the Dept. of Sanskrit, Bihar University, under whose loving care and guidance he has been learning the classics, especially the Tantrik literature whose fruit the present essay is.

Vijayādaśamī, 2041 V. S

Muzaffarpur

—Ramesh

ABBREVIATIONS

Mbh	— Mahābhārata
Mār	— Mārkaṇḍeya Purāṇa (Veñkateśvara Press. Bombay)
MS	— Manusāmhitā
Mss	— Manuscript
Rv	— Rgveda
SKB	— Śrīkaṇṭhabhāṣya
SMD	— Śivārakamaṇḍipikā

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INTRODUCTION

: 1 :
Definition of Tantra

The expression, 'Tantra' signifies sacred scriptures which were revealed in the shape of dialogue between Śiva and Pārvatī for the welfare of the people of the fourth cycle of human ages (*Kaliyuga*)¹. It is not, however, possible to fix the connotation of the generic term 'Tantra' with any amount of precision. Broadly speaking the three specific types of scriptures command authority with the three different sects. The Saṁhitās contain the secret doctrines of the Vaiṣṇavas, the Āgamas those of the Śaivas and the Tantras those of the Śāktas. It is, however, worthy of remark that this distinction has not been unfrequently passed under the generic term, Tantra. Furthermore the Tantra admits of twofold classification, viz., *Āgama* and *Nigama*. In *Āgama* Pārvatī is the enquirer and Mahādeva furnishes answer. But in *Nigama* Mahādeva is the enquirer and Pārvatī gives answer to clinch the doubt. It is interesting to

1. *Kṛte śrutyuktācarastretāyyāṁ smṛtisambhavah/
Dvāpare tu pūranoऽktam kalau गःमाकेवालम//*

Kularñava Tantra.

observe that the authors of the Tantra consider both *Āgama* and *Nigama* as significant epithets. They have offered interpretation of each initial letter constituting these two expressions. So far the term *Āgama* is concerned, the initial letter, 'a' stands for 'āgata' which means emanated from the mouth of Śambhu; 'ga' stands for 'gata' which signifies entrance into the mouth of the daughter of the Himālaya (the devī or Pārvati); and the letter 'ma' stands for 'mata', that is, to which approval has been accorded by Vāsudeva. In an identical manner in the expression, '*Nigama*', the preposition, 'ni' stands for *nirgata* which means emanated from the mouth of the daughter of the Himālaya; the letter, 'ga' stands for 'gata', that is, entrance into the ears of Śiva; and the letter, 'ma' stands for 'mata' i. e. confirmed by Vāsudeva.

The etymological meaning of the word, *Tantra* is a 'warp'. And the figurative sense of it is a series without a break or a pause. But in the sphere of religion it signifies ordainment on ritualism. Further this expression was extended to the system of secret doctrine and ultimately to the treatises, laid down with meticulous precision. The great Saṅkarācārya has mentioned in the names of sixty four Tantras and only a few of them have survived the tide of oblivion. The names of the authoritative works on Tantra, which are available at

the present day, may be set forth as follows:—The *Mahānirvāṇa*, *Kulārṇava*, *Tantratattva*, *Kālika*, *Rudrayāmala*, *Śaktisaṅgama*, *Tantrakaumudi* and the *Śāradātilaka*. The Tantras have been accorded the fourth position in the order in the scriptural texts of the Hindus. The preceding three distinct types of scriptures pass under the names of *Śruti*, *Smṛti* and *Purāṇa*. Despite the fact that the Tantras are integral of the Purāṇas, their greater antiquity is not liable to dispute. It has authoritatively been laid down that Dattātreya who is regarded as an incarnation of the Hindu trinity, namely, Brahmā, Viṣṇu and Maheśvara is the real author of the Tantras. The profound significance of it lies in the fact that all the sacred books of the Hindus which receive the designation of Tantra are direct revelation of the three divinities who occupy the position of Supreme importance in Hindu pantheon. But it has, however, already been referred to above that the Tantras have been handed down in the shape of a dialogue between Śiva and Pārvatī. And it ostensibly professes to reveal the secret and mystical doctrines which are to be practised by their devotees. It has also been stated that it is the central or fifth mouth of Śiva that delivered the message of Tāntrika cult for the welfare of humankind. It has been emphatically stressed that these Tāntrika doctrines and practices should not be revealed to the

uninitiated. It is to be verbally communicated by the *Guru* to his initiated disciple. The *ipsissima verba* of the allegorical utterances of the Tantra Śāstra may be quoted for its confirmation. "The Vedas, the Śāstras and the Purāṇas are like a public woman, but the doctrine revealed by Śambhu i. e., the Tantra remains veiled like a chaste housewife." The obvious import of it is that under no circumstances the secret doctrines of the Tantra should be disclosed to the laities.

Kulluka Bhatta in his course of commentation on first verse of the second Chapter of the *Manusāmhitā* has expressly stated that Śruti admits of a twofold classification, namely, (1) *Vaidiki* and (2) *Tantrikī*.² It is remarkable that they have overriden even the Vedas in different parts of India where religious rites and ceremonies are governed by the Tantras. There are numerous Tantrika schools with their age-old traditions and the distinctions *inter se* remain obscure and unintelligible beyond the esoteric circle of adherents. The ritualism of the Tantras advocated by the *Dakṣiṇācārins* is in confor-

1. *Vedaśāstrapurāṇāni samānyagaṇikā iva,
Yā punah gāmbhavī vidyā guptā kulabhadhrīva/
Tantrasāra* (Ed. R. M. Chatterji) p. 691.
2. 'Śrutiśca dvividhā vaidikī Tantrikī ca'

Kulluka Bhatta Tika on Ms. II, 1. 1.

mity with the injunctions of the Vedas, while that of the Vāmīcīrins is in direct conflict with them. It is undeniable that the sphere of the influence of the Tantra remains unchallenged even in the circle of those who are adherents of different creeds and faith. The Tantra in laying down its doctrines and rules of religious practices is chiefly guided by humanitarian consideration. It does not recognize distinction of colour, caste, creed or sex. It is free from all parochial injunction and as such stands in sharp contrast with the Vedas. Even the Śūdra and woman are not bebarred to participate or outclassed in matter of performing religious rites and ceremonies enjoined by the Tantras. The Tantra has shown its profound reverence towards woman by offering to her the most exalted position. Woman has been invoked as the mother of the universe.¹ It is she who bears the designation of *moyā*.² It is she who creates this creation; it is she who preserves this creation; and it is she who destroys this. She is also called Jagadambā, that is, the mother of the universe. Unreality is not aligned to Her. There is nothing in Her creation which

1. Vidyāḥ Samastastave devi bhedah. Striyah samastāḥ sakala jagatsu. Mār. Purāṇa.

2. Tvam vaisnavi Śaktiranantaviryā. Viśvasya bijam Param-
asi maya. Ibid.

may be regarded as evanescent. All things created by Her are imperishable and remain permeated with the perennial reality borrowed from Her. This cosmic order which owes existence to Her has not sprung from dust. It will not return to dust. The beings of both the terrestrial and celestial regions are equally victims of temporal temptation and earthly desires before Her. She is equally bestower of earthly happiness and emancipation. Women of all classes are direct incarnations of this mother of universe. The Tantra considers all women embodiment of *Sakti* and has warned that even the slight insult to them will be a deadly sin. Whoever ill-treats a woman, incurs the indignation of *Jagadambā*; and the act of showing reverence to her is verily tantamount to offering adoration to *Jagadambā* Herself. The *Mahanirvāṇa Tantra* has banned the rite of *sati*. It has enjoined that even a woman may be a *Guru* and initiation by her results in the accretion of increased spiritual benefit. And it does not stand in need of elaboration that all these directives of the Tantra are in direct conflict with the Vedic injunction. It will not be out of place to mark that this exalted position which has been accorded to woman has no parallel even in the West. The status of spiritual teacher of a woman has not been recognized in any religious system of the world.

The contents of the Tantra may be briefly enumerated as follows :—The glorification of the Supreme. Speculation on the problem of the creation and destruction of the cosmic order. Elaboration of the process of worship of the deities. Arrangement of beings into different categories. An account of planetary system. Narration of the different orders of worlds and hells. Description of the six centres of human body. Prescription of religious duties for the different ages and stages of human life. The elaboration of sacraments and consecration of the idol of deity. Elucidation of the mystic diagrams. Symbolical movements of fingers. Different forms of spiritual exercises and adoration. Consecration of tanks, wells and temples. Enumeration of sacred places. Description of mute muttering of mystical and secret letters. Elaboration of religious rites and ceremonies including *puraścaraṇa* and *saṅkarmasādhana* and contemplation.¹ In short they give information on all branches of knowledge and may be favourably compared with the encyclopaedia of the modern times.

1. *sṛṣṭiśca pralayścaiva devatānām yathārcanam/*
sādhanaścaiva sarvesām puraścaraṇameva ca/
saṅkarmasādhanaścaive dhyanyogaśturvidhah/
Saptābhir lākṣaṇairyuktamāgamamtaścibidur budhah//

The Antiquity of The Tantra

We now propose to deal with the problem of the date of the Tantras. A section of western scholars under the sway of racial bias has affirmed that the Tantra is of recent origin. They are of opinion that these works were written either in the 6th or 7th century of Christian era. The academic circle of India is quite familiar with the megalomania of these European charlatans who [11] flattered by belittling India's past culture, religion and civilization. We do not want to present an elaborate refutation of the views expressed by them. We have intentionally refrained from introducing controversial points which are likely to confound the whole issue. The opponent holds that the Tantras are of recent origin, since they have prescribed the adoration of *Śakti*. So far as the Vedas are concerned, there is the *Sarasvatī-sūkta*, the *Yajurveda* contains the *Lakṣmī-sūkta* and the Tenth *Mandala* of the *Rgveda* has the *Devīsūkta*. The *Chāndogya* and *Talava-kara* *Upaniṣads* have narrated the account in which *Umā*, the daughter of the Lord of mountains, taking her seat on the back of a lion, appeared before Indra and other deities and declared in a firm voice that all their activities and movements become possible by virtue of the great power (*Mahāśakti*) which belongs to Her. The *Śrīmadbhāgavata* has ordained for

the adoration of Pārvatī. It has been there stated that Gopīs invoked the mercy of Kātyāyanī. In the *Mārkaṇḍeya-Purāṇa* has been extolled the glory of the Devī. The Purāṇas have eulogized her immense power. Innumerable verses may be quoted from the *Padma*, *Brahma*, *Brahmayaivarta*, *Skanda*, *Bhavisyat*, *Kalika* and *Devi* Purāṇas. The worshipping of Durgā in the season of autumn has been enjoined in some of the Purāṇas. Are the Western scholars inclined to believe that the Vedas, Upaniṣads and the Purāṇas are all recent productions in as much as they contain explicit reference to the worship of Śakti ? We pause for an answer.

It has already been adverted to above that the mass of the religious scripture of the Hindu has been traditionally classified into four distinct branches, namely, the Śruti, Smṛti, Purāṇa and Tantra. It is the Śruti from which is derived the authority of the last three varieties of the sacred writings. In the event of conflict amongst them the overall supremacy of the Śruti prevails. To tell the truth, it is the teaching of the Śruti that has been merely elaborated in the succeeding three varieties of religious treatises in order to confirm it for the respective ages (*Yugas*). The Tantra is esteemed as the fifth Veda and is superior to Smṛti and Purāṇa. And all Śāstras are inferior to the Veda. Yet the religious practices, rites,

and ceremonies which have been prescribed in the Tantra supersede the *Vaidikacāra* in the present Kali age. The Tantra has revealed the heart of the Veda and in fact it is an integral part of it. The *Kularṇava Tantra* has stated in the clearest term that Śruti, Smṛti and Purāṇa are intended for the first three ages, namely, *Satya*, *Tretā* and *Dvāpara*; and to the *Kali* age has been assigned the Tantra for answering religious requirements. The objection that the Tantras are bereft of the authority of Śruti, Smṛti and Purāṇa is according to the orthodox view without any foundation. Since all Śāstras are regarded as eternal. It is only their revelation that may be regarded as successive. Words become manifested by means of letters or sounds. But the inner essence of words is to be found in the *sphoṭa* which is eternal and indestructible. It does exist even before the articulation of the words or letters manifesting them. It is undeniable that the revelation of the Tantra postdates the three varieties of scriptural texts mentioned above. But it should not be lost sight of that the self-same *dharma* has been advocated in the four consecutive ages, namely, *satya*, *tretā*, *Dvāpara* and *kali* by four distinct varieties of religious scriptures. The Tantra has not propagated a religion which has no sanction in the Vedas. The elaborate process of the Vedic ritualism fell into desuetude with the passing away of the time. Those who were proficient

in sacerdotal lore became the rarest of the rarity. And as a sequel to this a necessity was felt for the simplification and abridgement of the process of the Vedic rites, ceremonies, sacrifices and sacraments in order to make it in tune with the spirit of the time. This accounts for the appearance of the Tantra to meet the religious requirements of the orthodox Hindu community. It has been reiterated that the Tantras are part and parcel of the Veda and as such has been accorded equal rank with it. The Tantras also bear the designation of *Āgama* which in its turn signifies the Veda. So these three expressions are interchangeable and vouchsafe their internal unity. In course of time several creeds came into existence on the basis of *Āgamic* teaching. So far the fundamental doctrines are concerned, there existed complete harmony amongst the different religious communities which profess allegiance to the *Āgamas*. It is only in respect of the observance of rituals and comparatively unimportant details that there existed divergence in the different religious sects. The offering of oblation to fire which figures prominently in the Vedas is to be encountered in the Tantras also. The hymns which were recited during the performance of *Aśvamedha* sacrifice are equally uttered at the time of consecration (emulation) of the he-goat during the performance of *Tāntrika* worship. The drinking of wine as prescribed by

the Tantra brings back to memory the ritualism of the *sautrāmani* sacrifice prescribed in the *Yajurveda*. It has also been referred to that according to the orthodox view the Vedas have emanated from four mouths of Śiva and the Tantra is from His fifth mouth. All these evidences conclusively prove that both the Vedas and the Tantra are interconnected and indivisible in their essential character. Furthermore the *Śrīmadbhagavata*, *Devībhāgavata*, *Vāraha*, *Skanda* and the other Purāṇas have unanimously acknowledged the authority of the Tantra and have placed it on equal footing with the Vedas.

We have referred to the fact that Kulluka Bhatta, while explaining the first verse of chapter second of the *Manusamhitā* has extracted the observation of Hārīta to the effect that Śruti is of two kinds, namely, *Vaidikī* and *Tantrīki*. It indubitably proves that the Tantra is the inseparable part of the Veda and also bears the appellations of *Āgama* and *Nigama*. It has also been stated in the *Mahābhārata* that Mahādeva at the outset revealed the Veda and thereafter the *Pāśupata* religion as ordained in it.¹ It is manifest that this religious ceremony must be Tantrika in its character. And it further attests that the Tantra is an integral portion of the Veda. The *Rāmāyaṇa* has recounted the episode that Viśvāmitra

taught the two secret and mystic sciences called *balā* and *atibalā* to Rāma and Lakṣmaṇa.¹ And it is a pleasant surprise to find that the process of attainment of these two types of esoteric sciences have been dealt with in the Tantra. And it deserves to be deeply emphasized that the Tāntrika terminology and ritualism have been expressly mentioned in the *Mahābhārata*. An unbiased consideration of these relevant data marshalled above indubitably prove the great antiquity of the Tantra. We refrain from aducing further evidences in the limited compass of our present treatment.

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1. Rāmāyana, Vālakāṇḍ XXII, 12 - 15.

The Conception of God In The Saiva Tantra

The present section will be chiefly devoted to an exposition of the basic principles of the Śaiva Tañtra. The expressions, *Śaiva Tantra* and *Śaivāgama* are synonyms and as such they are coextensive in meaning and usage. The Śaiva Tantra has postulated three basic concepts and it is arranged into four sections (*pādas*). The subject matters of these four consecutive sections are (1) direct experience of external objects (*bhoga*), (2) emancipation (*mokṣa*), (3) initiation (*dīkṣā*), and (4) performance of religious rites and ceremonies (*caryā*). The three basic concepts may be stated as follows :— (1) *Paśupati* (Śiva); (2) individual self (*paśu*), and (3) fetter (*paśa*). The association with delusion is responsible for the non-realization of intrinsic nature of the self. In this state an individual self receives the designation of *paśu*. This paśuhood is indissolubly bounded with dualistic outlook. The fetters which enmesh an individual self with the worldly existence are susceptible of a fivefold classification. We reserve their enumeration and elucidation for the subsequent pages. Now *paśu* is of three distinct types : (1) *Kala*; (2) *Talapākala*,

and (3) *Sakala*. The first variety of *paśu*, namely, *Kala* is endowed with dross (*mala*). And the second type of *paśu* which is termed as *talapākala*, is endowed with dross and action. Likewise the third kind of *paśu*; which is designated as *sakala* is endowed with dross, action and ignorance (*māyā*). Again the type of *paśu* which bears the name of *kala* and endowed with dross is further liable to a twofold subdivision (*saṁsakaluṣa* and *asamāskaluṣa*). The second sort of *paśu*, namely, *talapākala*, which has been declared to be endowed with dross and action, has been arranged into two distinct orders : (1) mature dross (*Pakvamala*), and (2) immature dross (*apakvamala*). The two classes of *paśu* styled *Kala* and *talapākala* are accorded the epithets, *Vijñānakala* and *pralayākala* when they move in pure and righteous religious path. The remaining variety of *paśu* which is called *sakala* remains enclosed within thirty six categories beginning with *kala* and the like and is subject to the cycle of birth and death. Its biophysical existence in different order of animal life is determined by inexorable law of *Karman*.

The fetters have been classified under five heads :—

(1) fetter engendered by dross (*malaja*), (2) fetter engendered by action (*karmaja*), (3) fetter engendered by *māyā* (*māyeja*), (4) fetter engendered by the power,

obscuring the light of the soul (*tirodhānaśaktija*), and (5) fetter engendered by *vindu* (*vinduja*). Now dross which engenders fetter is one and is endowed with the innumerable powers. It veils the power of knowledge and the power of action. It brings into existence the physical body which is the veritable wrapper of the soul. The body which owes its existence to this type of fetter resembles a husk of some fruit or seed.¹ And *Karman* which gives rise to the specific type of fetter is of two varieties, namely, merit and demerit. It is conducive to the experience of results of chequered character. It is eternal and infinite. It has no beginning or an end like the series of relation holding between seed and sprout.

Now the true nature of the fetter engendered by *Vindu* is going to be dealt with. It is remarkable that the Supreme self is the ultimate cause of this entire universe. He is one and omnipresent. He is called the primordial Being and the Lord of all. Undoubtedly His divine power is comprehensible by mind; but it is characterized by the absence of any visible manifestation. And it paves the way of the renunciation of worldly

1. Eko' hyanekāśaktir dīkkriyayo śchādakomalah pumśi h
Tu, atāndulavaj jñeyas tamrasthitakālikāvadvā
Bhojarāja's *Tattvaprakāśikā* (*Kārikā*) 18.

things. Besides, this power is of the nature of knowledge and action. It is owing to the influence of this *Siva-sakti* that an individual self succeeds to reach the blessed region of the Supreme and becomes worthy of experiencing infinite perennial bliss. An absolute cessation of the state of bondage, better known as pauhood takes place *pari-passu* with it. This power is identical with the Supreme. It awakens *Vindu* and brings about its ultimate polarization in the form of knowledge and action. This polarized *Vindu* is accorded the designation of Siva who is the ultimate cause of the thirty six categories and is omnipresent and immutable. It is by remaining dormant in Him that the three distinct types of powers, namely, power of knowledge, power of volition and power of action exercise their respective functions. He has created the universe as an act of divine favour towards conscious and unconscious beings. And at the time of creation, the first impulse towards awaking in Him, takes the form of *Nada*. It is the beginning of the process of the cosmic order. This *Nada* has been viewed as the microcosm or miniature representation of macrocosm. The process of evolution takes its course from the subtle to the gross. This *sakti-tattva* has its integral parts in the shape of power of knowledge, power of volition and power of action. When the power

of knowledg> is subordinated and the power of action becomes predominant that state is technically called *Īśvara-tattva*. In this state the Supreme manifests itself as the creator of all things. When the power of action is inferior and the power of knowledge becomes awakened, this state goes under the name of *vidyā-tattva*. It is of the nature of consciousness that manifests all objects by its intrinsic light. It is worthy of remark that both *Nāda* and *Vindu* are comprised in the tattva which passes under the name of *sat*. The eight varieties of stages which are collectively styled as *vidyēśvara* fall within the sphere of *Īśa-tattva*.¹ And the group which is known by the name, mantra and is numbering seven

1. The individual self performs moral and non-moral action and thereby a mass of dross becomes accumulated. But with the renunciation of action, the dross attains maturity and resembles ripened fruits. And as an inevitable consequence of it all impurities of the individual self become chastened. And this fact accounts for the conferment of the name *samapta-kalusa* upon him immediately after the attainment of this spiritual upliftment. The Supreme in His boundless grace elevates the individual self to the privileged rank of *Vidyēśvara* which is of eight varieties. They may be enumerated in the following order :—(1) *Anarta*, (2) *sūksma*, (3) *sivottama*, (4) *Ekanetra*, (5) *ekarudra*, (6) *trimūrti* (7) *srikāñṭh* (8) *sikhandi*.

crores is included under the jurisdiction of *Vidyā-tattva*. These *tattvas* are called the pure path (*Suddhādhva*). The Supreme Lord (*Īśvara*) is the efficient cause of this universe. And in the event of association with *Vindu*, it becomes the material cause. The five types of fetters alluded to above remain beyond the sphere of temporal limitation. And it is owing to this reason no sequence is conceivable among them. These fetters have been imagined solely on the basis of their visible functions. But in truth there is only one *tattva* and it is no other than *Śiva* Himself endowed with varied and diversified powers. His association with power (*śakti*) is responsible for conferring upon Him the significant appellation *śakta*. The Supreme Lord, *Śiva* assumes manifold forms for the dispensation of His divine favour. His providential mercy is directed towards the individual self who remains enmeshed and ensnared by the beginningless gross. His infinite love and boundless benignity find expression in even dispensation of everlasting bliss and emancipation. He infuses dynamic force into the unconscious gross matter for making its active operation possible. The attainment of identity between the individual self (*Jīva*) and *Śiva* is the true nature of emancipation. The divine grace is conferred upon the gross matter in the shape of infusion of dynamic force and upon the

conscious self in the form of ultimate redemption. And this has been technically called '*Cijjadānugraha*'. Action in true nature is beginningless. It is ever-present. The philosophers of the rival schools hold that the fetters of *karman* cannot be broken without experiencing its result in the shape of pleasure and pain. But the Śaivagama declares in indubious terms that a conscious self may achieve spiritual liberation through the grace of Śiva (God) even without enduring the consequences of his actions. Divine acquittal is all-powerful to release him from sorrow and suffering imposed by the fetters of action (*Karman*). This accounts for considering Śiva as the sole dispenser of grace. This indestructible supreme creates the universe by means of subtle instruments in order to make the experience of pleasure and pain of the conscious self possible. Throughout the process of creation He remains passive and effortless. It is attested by the verdict of experience that one can produce an effect by means of the instrument and material serving as the necessary constituent element. Now the powers are the instrument and *māyā* is the material in the matter of creation of this cosmic order. The *māyā* is one and eternal, and is conducive to the welfare of mankind. It has no beginning or an end. It is by means of innate power that *māyā* becomes the

common and undifferentiated cause for making the creation of human beings and the entire universe possible. It is productive of hypnotic spell by its own activities. And what is called 'parāmāya' is distinct from it. It is subtle and ubiquitous. It remains beyond the sphere of all created things which undergo constant mutation.

Siva has been called the Lord of *Vidyā-tattva*. He directly perceives the action performed by the individual self. He disturbs the equilibrium of *māya* with His own powers and impels it for bringing into experience the physical body and sense-organs with a view to making the experience of pleasure and pain of individual self conformable to the prospective results of his action. The order of creation moves in a definite direction. At the outset *māya* as the repository of manifold powers generates *kalā-tattva*. She creates, preserves and destroys the universe delimited into past, present and future time. Therefore she brings forth *niyati* which is so called for its inherent power of regulation of all beings.¹ In the immediately succeeding stage *māya* gives birth to *kalā-tattva*. This *kalā-tattva* can be explained on the basis of its etymological meaning. It

1. The word 'niyati' has been derived from the root 'yam' which signifies to regulate or to bind. So in the present context it is a significant name.

causes the accumulation of dross in an conscious self and brings about the manifestation of creative power in him. The expression, 'Kala' is derived from the root, 'kal' which means to accumulate or to manifest. This is why it is called *Kalā-tattva*. This *Kalā-tattva* in association with *Kala* and *niyati* exerts its functions and pervades the entire universe. It is the self-same *Kalā-tattva* with a view to making the experience of the external objects possible, gives birth to *vidyā-tattva* which is of the nature of pure manifestation. This *vidyā-tattva*, on its part, removes the veil of *jñāna-śakti* or power of knowledge. And as a direct consequence of that the conscious self becomes able to apprehend the external object. This affords the ground for considering it (*vidyā-tattva*) as the cause of apprehension of external objects by the conscious self. The *Vidyā-tattva* has been styled as an instrument due to its making the apprehension of objects of pleasure and pain. To put it the other way round, it is through the instrumentality of *Vidyā-tattva* that the conscious self apprehends pleasure and pain from the objects of diversified nature. An experience is nothing but apprehension of the object by a conscious self through the medium of intellect (*buddhi*). To put it in a nutshell, the intellect, which has undergone modification in the form of external objects, subsequently suffers further transformation in the shape of pleasure and pain.

The apprehension of objects of pleasure and pain by a conscious self as the agent of the act of experience takes place in an automatic way. The *Vidya tattva* is merely a necessary factor in it. It is true that intellect is only the manifestor of object like the solar light. Yet it cannot be regarded as a conscious agent. It (intellect) becomes competent to make the apprehension of objects by the conscious self possible, when it receives the co-operation of other sense-organs. So far as the conscious self is concerned, it directly establishes link with sense-organs. And in its solicitous desire for experiencing pleasure and pain, it becomes propelling agent of intellect and the like in accordance with the fiat of its own will. This untrammelled autonomy of the conscious self is a distinctive mark of its own and is not shared by any other entity. Besides, it experiences the results which are engendered by the righteous and non-righteous activities of the intellect and the like. And this operates as the ground for attributing the status of an agent to the conscious self. The denial of this enviable position to it is bound to render the admission of the status of the experiencing subject in it obviously abortive. Since the conception of an experiencing subject involves the notion of an active agent. An experiencing subject will be liable to forfeit its status, in the event of denying to it the

status of an agent. It is needless to observe that in the present context an experiencing subject implies a subject who experiences pleasure and pain. Not only this, all actions performed either by the primal matter or by the conscious self will have their prospect of producing results completely blighted. If the conscious self be not the impellent of the sense-organ and the like and if it be destitute of the status of an agent, then, the felt experience of pleasure and pain by it will remain unaccounted for. It is owing to this obvious reason that the conscious self has been declared as the prime propellent of them. It deserves to be borne in mind that it is by receiving the good office of *Vidyā-tattva* the conscious self can be expected to become the mover of the sense-organ. At the second stage the *kalātattva* engenders craving (*rāga*). And the presence of craving is responsible for inducing volitional activities in the conscious self for the attainment of pleasurable objects. It deserves to be stressed that when due to association with these categories the conscious self reaches the stage of experiencing subject, the name, *Puruṣa* is conferred upon it. And in the immediately subsequent stage the *kalātattva* gives birth to the unmanifested primal matter (*prakṛti*). The chief function of this primal matter consists in catering objects of pleasure and pain

for *puruṣa*. Not only this, to it belongs the business of seven knots, namely; *kalā* (particle), *kāla* (time), *niyati* (destiny), *vidyā* (knowledge), *rāga* (craving), and *gunas* (qualities). They are also constituted of the three qualities, namely, *sattva*, *rajas* and *tamas*. The enumeration of the three qualities in the list of the seven knots and the subsequent affirmation that they (knots) are also constituted of these three qualities, is bound to appear as apparent paradox. But this is explained away by maintaining that the qualities mentioned in two occasions are bereft of distinction in the present context. An analogous instance is furnished by the earth considered as the substratum of the universe. It is undeniable fact that the earth due to its inclusion within the universe comes to occupy the position of a container and contained. Now when the earth serves the purpose of the substratum, it is to be understood as an indivisible whole bereft of the differentiation as container and contained. This parity between them (the qualities and earth) accounts for the attitude which has found expression in the enumeration of the three qualities in the manner indicated above.

The locus of these seven knots is called the unmanifested (*avyakta*). There are three qualities, namely, *sattva*, *rajas* and *tamas* and they become manifested from

the unmanifested itself. It is by receiving the good offices of the three qualities that the intellect controls the function of the sense-organs and determines the true nature of the objects. This intellect in its turn admits of a three-fold classification, namely, *sāttvika*, *rājasika*, and *tāmasika* on the basis of preponderance of the respective qualities enumerated above. It is worthy of remark that *Karman* exerts a profound influence in the matter of the development of these three types of intellect-ed of the conscious self. The category which is called *mahat* or intellect generates another category entitled ego. It is responsible for egotism or self-opinionatedness of the conscious self. It is due to the association with the ego that towards external objects are directed all volitional activities. The ego also owing to the predominance of the three qualities in their individual character becomes susceptible to a threefold division, namely, *taijasa*, *rājasa* and *tāmasa*. Now the ego which is styled as *taijasa* generates the cognitive sense-organ together with the mind. This variety of ego is characterized by the predominance of *sattva* which is of the nature of manifestation. It contributes to apprehension of external objects. Likewise the ego makes all activities and movements possible. And lastly the ego which receives the designation of *tāmasa* produces the five subtle

elements. They are the material cause of the five gross elements. The mind is endowed with the function called deliberation which is of the nature of will. It is the mind that in association with other sense-organs makes the experience of pleasure and pain by the conscious self possible. Besides this, mind which is out and out an inward thing confers powers upon the sense-organ through the medium of its function, deliberation. This inwardness of mind accounts for according to it the name of *antaḥkaraṇa* or internal sense-organ. It deserves to be emphasized that this *antaḥkaraṇa* or internal sense-organ is liable to a threefold subdivision, namely, mind (*manas*), ego (*ahṅkāra*) and intellect (*buddhi*), Will (*icchā*), egotism (*samīrambha*), and apprehension (*bodha*) are the three distinctive functions of them respectively. The process of evolution as laid down in the Śaiva philosophy concurs with the Sāṃkhya system of thought in material respects. It is not possible to make an elaborate consideration of it within the limited compass of our present dissertation. It is worthy of remark that the categories, which are headed by *kalā* and end with the gross elements, namely, earth and the like, constitute the universe. In the physical bodies they find their objective manifestation. Their existence is deduced on the basis of chequered character of the experience of pleasure and pain. The convergence

of the different categories (*tattvas*) in the physical bodies of the self takes place in perfect unison with Karman performed to it. This is technically termed as the fetter engendered by *māyā* (*māyeyapāśa*). It completely envelops the entire universe. The conglomeration of categories beginning with *kalā* and ending with earth are constituents of impure path (*asuddhādhva*). As regards the fetter engendered by the power of obscuring the light of the soul (*Tridhūnaśaktija*) it has been stated that the mobile and immobile are the proper sphere of operation of it.

All activities of mankind should be directed towards the bursting of tie which enchains the self. It is initiation which extirpates the fetters of worldly existence of the individual self. It leads to the attainment of highest goal and infuses power and energy into the *mantra*. It paves the way to the achievement of divinity and removes deadly sins. And an uninitiated person cannot be recipient of divine grace. He is unable to reach to the blessed region after his death. It is the *Guru* who alone is competent to initiate his disciple. As iron is transmuted into gold by an alchemist. In an identical manner upon an individual self is conferred the status of fullfledged divinity. His moral and non-moral *karmans* are consumed by the fire of initiation. And with the removal of the shackles

of *Karman*, the *Jīva* attains complete identity with *Siva*. Worship is of no avail in the absence of initiation. The *Mantra* uttered by the uninitiated becomes barren and futile. One who without passing through the stages of initiation merely pronounces the *mantra* from books incurs the wrath of *Siva* and renders himself unworthy of spiritual upliftment. Therefore, it is incumbent upon an aspirant after redemption that he should get himself initiated after passing through the necessary rituals. It is after the breaking of fetters by means of initiation and its consequential power of knowledge, that the self comes to be designated as pure one (*Śuddhātmatattvanāma*) and attains the state of ultimate salvation (*nirvāṇa*). A fervent devotee, who immerses in deep contemplation of *Siva* by means of his power of knowledge and directly visions Him, makes substantial contribution to the betterment of mankind.

THE CONCEPTION OF GOD IN THE ŚAIVA PHILOSOPHY

The adherents of the Nyāya-Vaiśeṣika school hold that God is only the efficient cause of this universe. And this view has been endorsed in *toto* by a section of the Śaiva philosophers. So far as the formulation of the conception of God is concerned, there is a marked affinity between the Śaiva and Nyāya-Vaiśeṣika system of thought. It is one of the fundamental doctrines of the Śaiva school that the existence of God can be indubitably proved by means of inference. And it is evident that this view conforms to the Nyāya-Vaiśeṣika position. Appayadikṣita in his *Śivārkamāṇidīpikā*¹ has made a momentous observation. He has averred that there is an order of Śaiva philosophers who bank upon inference to prove the existence of God and the fact of His being the efficient cause (*nimitta kāraṇa*) of the universe. But they have

1. Appayadikṣita has written an elaborate commentary on the *Śrikāṇṭhabhaṣya* of the *Brahmaśūtra*. The commentary is entitled *Śivārkamāṇidīpikā* and its authority has been recognized by the exponents of the Śiva system of thought.

emphatically denied the possibility of material cause in Him. This viewpoint has been controverted in the *Śrikanṭhabhāṣya* and its commentary, the *Śivṛkamāṇidipikā*.¹ In the *Śrīkarabhaṣya* also the scholiast has sought to establish that Śiva is both the efficient and material cause of this universe. This theory which recognizes two distinct types of causality in Him has been accorded a position of supreme importance. The *Śaivāgama* which accords approbation to this basic doctrine has been honoured by the designation of *Śuddha-sāttvika*. Those Śaiva systems of thought which receive the names of *Miśrarudr*, *Paśupata*, *gaṇapatyā*, *Saura*, *Śakta* and *Kāpālika* deserve unqualified denunciation for their hostile attitude towards the acceptance of the dual character of causality in Śiva².

Likewise *Śrikanṭhaśivācārya* has observed that Paśupati is both the efficient and material cause. And he is

1. Ihādhikarane parameśvarasyānumānat siddhistasyhnumānatassiddham nimittatyameva kevalam nopalānatvamapīti matam nirākriyate/

SMD on SKB on BS 2, 2, 35.

2. Bhūtapateṣṣivasya jagadubhayakāraṇatvavidhāyaka
guḍha sāttvika śaivamatasya prādhānyamutaśaivamataḥbhaṣka miśra, rudra.....mātānam vetivi śayah

Srīkarabhaṣya on BS 2, 2, 8, 37.

positive that this view stands confirmed by the Vedic hymns. But there is a section of Śaiva philosophers who only admit that Śiva as the supreme Lord is only efficient cause of the cosmic order.¹ And this view is based on abysmal ignorance of the profound significance of the teachings of Śaivāgama. The dual character of causality accorded to Śiva constitutes the corner stone of the Śaiva philosophy. It has already been adverted to above that the exponents of the Nyāya-Vaiśeṣika school concur with the view of that section of Śaivite thinkers who admit the inferability of only the efficient cause in Śiva. Śaṅkarācārya in his celebrated *bhaṣya* on the *Brahmasūtra* (2.2.37) has reproduced the view of Śaiva philosophers. He has opined that according to the followers of Śaivism, Paśupati is only the efficient cause of the universe. He has also drawn attention to the fact that the Vaiśeṣikas also have aligned themselves with this viewpoint². Vāc-spati Miśra in his *Bhāṣmatī* has elaborately expounded the

1. Patyuh parameṣvarasya śrutiddhajagadubhayakāraṇatvasyāpi tadāgamaniṣṭhās tanmatābhiprayānabhijñā ekadeśin-astāntrikāḥ kevalanimittatvam vadanti.

SKB on BS 2, 2, 35.

2. Maheṣvarāstu manyante..pasupatirīṣvaro nimittakāraṇam iti/Vaiseiṣkādayo'pi....svaprakriyānusareṇa nimittakāraṇātīrīṣvara iti varṇayanti

Śaṅkarabhaṣya on BS 2, 2, 7, 37.

Śaṅkarabhāṣya on the self-same *sūtra*. He has observed that the worshippers of Maheśvara are liable to be classified under four categoris, namely, (i) the *Śaiva*, (ii) the *Pāśupata*, (iii) the *Karuṇika-siddhāntin*, and (iv) the *Kāpālika*. But it deserves mention that in both the *Śaṅkarabhāṣya* and *Bhēmatī* there is no explicit or implicit reference to the distinction between the Vedic or non-Vedic Pāśupata doctrines. These two treatises have remarked in a general way that the adherents of Maheśvara accord only the attribute of efficient causality to God. But the *Śrīkaṇṭhabhāṣya*, its commentary, the *Śivarkamāṇḍīpikā* and the *Śrikarabhāṣya* have stated in unequivocal terms that the Pāśupata doctrine is susceptible of a two-fold division : (I) Vedic and (II) non-Vedic. The *patyadhikaraṇa* of the *Brahma-sūtra* and the *Śaṅkarabhāṣya* on it are apparently concerned with the reputation of the non-Vedic Pāśupata doctrine which holds that God is only the efficient cause of this universe. It did not escape the notice of Sankarācārya that there is a close resemblance between the Vaiśeṣika and Pāsupata systems of thought. Since both of them agree in maintaining only the efficient causality of God.

We have alluded to the controversy which centres round the question whether God is only the efficient cause of the world appearance or it is both the efficient

and material cause of it. The upholders of the former view have made a realistic approach to the problem in their own way. They argue that the potter, for example, is not the component material of the product, namely, an earthen jar. He puts into operation his tools, namely, the rod and wheel and thereby becomes the producer of the product, jar. And the parity between the potter as the efficient cause of the jar and God is too obvious to require elaboration. It is only the efficient causality that can be reasonably accorded to God with reference to the production of this world-order. But under no circumstances can He be regarded as the *causa materialis* of it. But the author of the *Brahmasūtra* has subjected this view to an incisive criticism. He has emphatically stated that the conferment of the attribute of efficient causality upon God lacks warrant. Since it is in direct conflict with the Vedic pronouncements and as such stands assailed by its inherent incongruity. These are the *ipsissima verba* of Śaṅkārācārya's interpretations of the *Brahmasūtra* alluded to above. The upshot of this is that the admission of mere efficient causality in God militates against the utterances of the Veda. Not only this, it amounts to the contravention of the fundamental thesis of the Saivāgama. The Veda and the Saivāgama have reiterated that God deserves to be viewed as both efficient and the material cause.

Appayadīkṣita in his *Parimala* has given a succinct representation of the plea of the opponent as follows : The inferability of the existence of the Supreme and His mere efficient causality have not only been laid down in the testimonies of the Vaiśeṣika system of thought but they have been confirmed by the Śaivāgama which pretends to be the sole repository of the mystical doctrines of the Veda. How can the view which has been given full-throated recognition of the Vaiśeṣika and unconditional approval of the Śaivāgama be liable to be impeached with impunity ?

Appayadīkṣita has given a decisive answer to this poser. He has observed in his *Śivārakamāṇḍikā* that the purport of the Śaivāgama is not to the effect that the existence of God can be proved independently by means of inference in total disregard of the Veda and that to God belongs only efficient causality of the universe. The reason for the currency of this view amongst the followers of the Śaivāgama is to be sought in their uncritical and credulous mind. This parochial view has been essayed to be established by a few exponents of the Śaivāgama, who are in microscope minoity. Their misinterpretation has misinformed and misled the members belonging to the academic world. It is in order to remove this erroneous notion regarding the ultimate purport of the

Śaivāgama that *Patyudhikarṇa* has been introduced in the *Brahmasūtra*.¹

A pertinent question arises. The repudiation of material causality in God is clearly discernible in the classical treatises on the Śaivāgama. If it be so, then, how can the doctrine of mere efficient causality be attributed to the failings of the aberration of its exponents? This stands confuted by the following counterposer, "Have not the Vedas proclaimed the immutability of God? It is for the confirmation of this momentous Vedic pronouncement that the Śaivāgama has denied the material causality of God. The admission of God as the material cause of this universe will entail the admission that the latter is of the nature of transformation of the former. And it is manifest that this will be fatal to the immutability of God, so loudly declared by the Vedas. To be more precise, the God itself will become subject to transformation. The essential nature of transformation implies the disappearance of the former state and appearance of a new one with reference to the selfsame entity. The transformation of milk into the state of curd serves as a concrete instance *adrem*. It deserves to be noted that according to the Saiva doctrine, the power of consciousness belonging to Śiva (*Śivacicchakti*) is liable

1. Śrīkanthabhāṣya, P. 106.

to transformation on the analogy of the power of consciousness residing in the individual self (*Jivacicchakti*). But the transformation of the consciousness-power of Śiva cannot bring about the transformation of Śiva itself. That is to say, Śiva remains beyond and beside the sphere of it.¹

The Saivāgama admits of a twofold classification ;— (1) Vedic and (2) non-Vedic. The *Śivārkaṇapidīpikā* has quoted *totidem verbis* the utterances of the *Kūrma-Purāṇa* to emphasize the distinction alluded to above. The *Śrīkanṭhabhāṣya* and other authoritative treatises on the Saiva philosophy have laid down that it is only the non-Vedic Pāśupata doctrine that has been made the target for adverse criticism in the *Brahmasūtra*. But that which conforms to the Veda is in perfect unison with the fundamental doctrine of the Vedānta. So to an uncritical and unsophisticated mind it may appear that the Saiva philosophy concurs with the Vaiśeṣika point of view in the matter of attributing to God the efficient causality of this cosmic order. But a deeper reflection will make it evident that the Vedic Saiva philosophy is at variance with the Vaiśeṣika system of thought concerning this paramount problem. It is remarkable that even the non-Vedic

1. *Śivārkaṇapidīpikā*, P. 109.

Śaiva philosophy, which accords to God only the status of efficient cause, was chiefly impelled to confirm the Vedic proclamation of His immutability.

Udayanācārya, one of the foremost exponents of the Vaiśeṣika philosophy has categorically asserted that the four distinct varieties of atoms are the substratum of the effort of God. The abidance of effort in the atoms accounts for attributing a body to them. The notion of a body involves that it is the substratum of an effort. And the consideration of this fact has been responsible for admitting a body of the atoms. The very conception of bodyhood implies the fact of becoming the direct substratum of an effort. Now the atoms which constitute the body of God become the originator of the gross bodies in an ordered manner. To be more precise, two atoms combine to produce a dyad (*duyāṇuka*), the dyad combines to make a triad (*tryāṇuka*) and the six atoms which constitute the triad again unite to produce *caturāṇuka*. This process of successive accretion proceeds on till the formation of gross bodies. This theory of origination of the Vaiśeṣikas is known as (*ārambhavāda*) or the theory of intransitive causation. The adherents of Śaiva philosophy advocate that the power of God becomes transformed into the form of this universe; whereas the Vaiśeṣikas maintain that the body of God, which is one and iden-

tical with the four atoms, becomes the originator of the gross bodies in the order indicated above. This makes it crystal clear that there is a very little difference of opinion between these two systems of thought. One comes close to the other. The admission of the theory of intransitive causation results in establishing the plurality of atoms *qua* the body of God, while the advocacy of the doctrine of transformation of the Śaiva philosophy culminates in proving the monistic character of the power of God. The cardinal point of difference between the theories of intransitive causation and transformation lies in the fact that the former upholds the plurality of the formative cause (Ārambhika), whereas the latter supports the oneness of *causa materialis*.

Appayādikṣita in his *Śivārkamāṇidīpikā* has averred that the thing into which the Supreme enters and acts as its director, takes the place of His body. Or the thing which becomes the substratum of His effort is regarded as His body¹. It has already been adverted to above that Udayana in his *Kusumāñjali*² has accorded his endorsement to the second definition of body immediately mentioned before. Furthermore Appayādikṣita has observed

1. Anupravīgya niyamyatvam sāksātprayatnādhiṣṭheyatvam vā
śārīratvam/ SMD on BS 2, 2,3 9.

2. *Kusumāñjali*, P. 75, (Asiatic Society Edition).

that *māyā*, primal matter (*prakṛti*) and the like are also admitted as the material cause of the universe¹. Now if they become the substratum of the effort of God, they also become entitled to be considered as the body of God. The sum and substance of this digression is that thing which comes under the direct control of God becomes converted into His body. It is through the medium of controllable thing that God becomes endowed with a body. As the individual self is presiding director of his body, in an identical manner God will be the presiding director of the thing which remains under His direct control. This dispenses with the necessity of attributing a distinct body possessed of hands and feet to God². There is no such cardinal rule that one who is endowed with a body which is beyond and beside the thing remaining under his direct control becomes the presiding guardian of it. Since the admission of it is bound to deprive the individual self of its right to be considered as the presiding director of his own body. It is a universally avowed fact that individual self exercises

1. *Tacca parmeśvaram prati mayādinām sarvesampyavisiṣṭam/*
SMD on BS 2, 2, 36

2. *Tathā ca yanniyamyam ten aiva sariravān parameśvaras
tasyādhiṣṭhāt' etyupapadyata iti na tasya kara-caraṇādimac-
charīrāntarasiddhih prasajyate / Ibid.*

unfettered control over his body. It is a self-evident fact that the individual self does not possess a body which can in any way be regarded as distinct from the body over which it holds complete sway. This point of view has been exposed by Appayadikṣita in his *Śivarkamaṇidīpikā*.

Jayanta Bhatta in his *Nyāyamañjarī* has observed that although the self is not the body, yet it (self) has unfettered freedom in the matter of directing its own body. Jayanta has merely stated in brief what Appayadikṣita has expounded at great length. Both of them are unanimous on this fundamental point that God is bereft of independent body of His own. It is by means of the things which are subject to His control that He becomes endowed with a body. The ultimate constitutive elements of this universe obey the irresistible will of God. And this has been equated with the act of presiding by God over them. It is worthy of remark that Udotakara, the author of the *Nyāyavārtika* has advocated this view with admirable clarity. The admission of effort of God is bound to entail the necessity of attributing a body to Him. And it is owing to this very reason Udayana, Appayadikṣita and others have marshalled arguments to prove the existence of the body of God in an indirect way.

Appayadikṣita has invoked the observation of the

Vāyusamhitā which emphatically proclaims that the Śaivāgama is susceptible of a twofold classification : (1) Vedic and (2) non-Vedic. Besides the *Vāyu samhitā* has explicitly stated that there are twenty eight Śaivāgamas beginnning with the *Kāmika* and ending with the *vātula* which deserve to be regarded as non-Vedic in their essential nature. They occupy an independent status of their own. We propose to enumerate them as follows :— (1) *Kāmika*, (2) *Yagoja*, (3) *Cintya*, (4) *Kāraṇa*, (5) *Ajita* (6) *Dīpta* (or *Dīpa*), (7) *Sūkṣma*, (8) *Suhasra*, (9) *Anṣumān*, (10) *Suprabhedaka*, (11) *Vijaya*, (12) *Viśvāsa*, (13) *Svayambhuva* (14) *Anila*, (or *anala*), (15) *Vīra*, (16) *Karava* (or *Raurava*), (17) *Mukuta*, (18) *Vimala*, (19) *Candrajñan*, (20) *Bimba*, (21) *prodjita*, (22) *Lalita*, (23) *Siddha*, (24) *Santāna*, (25) *Sarvokta*, (26) *Pārōmeśvara*, (27) *Kiruṇa*, and (28) *Vātula*. These twenty eight Śaivāgamas also bear the name of *Siddhāntatantra*. It merits mention that Śrī patipādītacarya in his *Śrīkarabhaṣya* on the *Brahmotsutra* (2, 2, 37) has categorically asserted that these twenty eight agamas are non-antagonistic to the Vedic rites and ceremonies. Consequently they should not be dubbed as non-Vedic in character.¹ Now

1. Sarvavedadharmanukūla Kāmikādyāstāvimatyaśā-
gamasiddhāntabhidhāna vīraśaivam evam mumukṣu-
bhirupādeyanriti/ Śrīkarabhaṣya on BS. 2, 2, 8, 37.

in compliance with this pronouncement of the author of the *Śrīkarabhaṣya*, *Appayādīksita* has modified his previous observation. He has held that the *Vāyu-saṁhatā* regarding the non-Vedic character of the twenty eight āgamas, should not be taken in a literal sense. He has boldly affirmed that they are not entirely anti-Vedic āgamas. Since the *Niḥsvāsa saṁhitā* has proclaimed in unambiguous terms that these twenty eight āgamas are based on the religious ordinances of the Vedas. Those Śaivāgamas which prescribe *Vamācār* practices and ritualism that border moral aberrations, namely, the *lāguḍala*, the *Kapālikā*, the *Kālamukha* and the like are undeniably at variance with the Vedic culture and religion. But it should be borne in mind that even these non-Vedic Śaivāgamas also are not totally bereft of authority. There are persons who belong to the lower caste and lack in spiritual attainment. The Vedic injunctions are binding upon them. It is for the spiritual upliftment of these persons who belong to the lowest strata of society that the religious ordinances of these non-Vedic Śaivāgamas have come into force. A few Śaivite thinkers hold that there is no relation between the Vedas and the Śaivāgama. Not only this, they uphold the self-validity of the Śaivāgama in total disregard of their affiliation with the Veda. But the observation of the author

of the *Śivārkaṇḍīpikā* operates as *reductio ad absurdum* of their contention. Appayadikṣita has made it abundantly clear that the Śaivāgama deserves to be classified as Vedic and non-Vedic without the slightest mental reservation. But it is incumbent upon those who have the privileged right to perform Vedic rites and ceremonies that they should be entirely guided by the Vedic Śaivāgama. Under no circumstances they should adopt religious practices enjoined in the Śaivāgamas which decry the authority of the Veda. Appayadikṣita who is one of the chief expounders of the Saiva philosophy has placed tremendous emphasis upon the fact that the Vedic Śaivāgama are in strict conformity with the Vedic injunctions. So the concept of God as propounded in the Vedic hymns has been endorsed in *toto* in the Vedic Śaivāgamas. The Vedic hymns have loudly proclaimed about the existence of God. They have also glorified the majesty of the Supreme. But the method of worship of the Supreme has not been elaborated in the Vedas. It is the Vedic Śaivāgamas that have dealt with the different ways and forms of worship in a clear and comprehensive manner.

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